3: Lothrop E-5 (1924-1925) 1928
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published a broadsheet with the Lord's prayer. Both are written in the ordinary alphabet with a ˘ to denote the short vowels and soft g.

As for the nature of the Yahgan tongue, in direct contrast to Ona, it is soft and pleasant to the ear. There is a great abundance of vowel sounds, and the pronunciation of consonants presents no difficulties. The line between *p* and *b* is loosely drawn. There is a soft and a hard g, and also a soft *ch* sound (ǧ).

According to Mr. Fred. Lawrence, of Remolino, generally regarded as the best living authority on the Yahgan language, in the old days there were five distinct dialects, distributed as follows:

1. Central dialect, including Ushuaia and Murray narrows. This is the speech recorded in the Bridges dictionaries.
2. Eastern dialect, spoken from Harberton eastward and on Lennox island, New island, etc.
3. Western dialect, found from Cape Divide westward.
4. Wollaston Islands dialect.
5. New Year's Sound dialect, spoken to the south and west of False Cape Horn and on the southern part of Hoste island.

These dialects are said to have differed from one another as much as Scotch from Cockney; that is to say, they were mutually intelligible but there was wide variation in accent and the choice of words. Thus the double-barbed harpoon is *wešši* in the west and *wek* in the east; the fish-spear is *wakhuaia* in the east and *akuskrôya* in the central dialect; bark of the *Nothofagus betuloides* is *oiirska* in the east and *oiirskaw* at Ushuaia; a sling is *watarua* in the east and *watapa* in the central dialect, etc. Today it is difficult to know just what dialect one is hearing, because the few surviving Yahgan live together much of the time and have fused their speech. However, the fact that considerable divergence once existed within such a small geographical limit indicates that but little movement of the tribe as a whole had taken place for centuries, at least.

The Yahgan words in the present text were obtained chiefly from Mr. William Bridges and Mr. Fred. Lawrence, who speak the central dialect; from William, born at Halopai (see fig. 98); from Walter, a Lennox islander; from Charley, son of a Haush called Inidh and a Yahgan woman; from Mary, a westerner. The four Indians mentioned were all mission-reared and therefore today